

Distinguished Characteristics of the Haddaadiyyah

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Praise be to Allaah; Allaah's Peace & Praise be upon the Messenger of Allaah, upon his family, upon his companions and upon whoever follows his guidance.

To Proceed:

Due to what took course, of the fitnah between the youth in Yemen and its tail has extended, and its branches spread out, so much so that it extended out in to other countries. Many people began seeking for an explanation of the truth and an explanation of who is correct from the one who is wrong.

From the causes of these fitn, was that some of the students of knowledge accused some of the other students of having the Manhaj of Hadadi.

So I was compelled to explain this Manhaj, perhaps this will make it clear for many of the students of the truth, so they can differentiate between the Manhaj of the Ahl-ul-Sunnah, and the Manhaj of the Hadadi.

Then perhaps this may share, to a far distant in dealing with this fitnah, along with our promise to continue with explaining other issues, in response to this urgent request and a share in trying to end the fitnah.

Manhaj of al-Haddaadiyyah

1. Their hatred towards the current scholars of the Manhaj as-Salafee, and their belittling them, claiming that they are ignorant and claiming that they are deviated, and lying upon them, especially the scholars of Madina. And they over-reach this to Ibn Taymeeyah, Ibn al-Qayyim and Ibn Abee al-'Azz, the explainer of 'at-Tahawee'. The C drone on about them, so that they can destroy their status and reject their sayings.
2. The statement of the Haddaadiyyah, that everyone who falls into a bida' is declared as a muftadi (innovator), and Ibn Hajar, according to them is more severe and dangerous than Sayed Qutb.
3. Declaring a person a muftadi, if he does not declare that the person who fell into a bida' is a muftadi, and the Haddaadiyyah show enmity towards him and battle against him if he does not.

It is not sufficient, according to them, to say: that such and such person has ashareeyah in him for example, or is asharee, rather you have to say: that he is a muftadi otherwise you will face war, hajr (being kept away from) and you will be declared as a muftadi.

4. The Haddaadiyyah view an absolute prohibition of saying: 'May Allah have mercy upon him' for the people of bida', they don't differentiate between a Rafidee, a Qadree, a Jahmee and between a scholar who fell into a bida'.
5. They declare a person as a muftadi if he says: "May Allah have mercy upon him' upon the likes of Abu Hanifah, ash-Shawkani, Ibn al-Jawzi, Ibn Hajr, and an-Nawawee.
6. Severe enmity against the salafiyyoon, no matter what they sacrifice of hard work in calling to salafeeyah and defending it, no matter how hard they struggled to oppose the bida, hizbeeyah and misguidance.

The Haddaadiyyah concentrate on the scholars of Madina and Shaykh al-Albaani - may Allah have mercy on him- because he is from the senior scholars of the Manhaj as-Salafee, and he was the severest of the scholars in dealing with the hizbeeyoon, the people of bida' and the people of taasub (being biased).

One of the Haddaadee's came to one of my sittings and accused Ibn 'Uthaymeen of lying more than ten times, I became angry, severely angry, and evicted him from my sittings.

The Haddaadiyyah authored books and distributed tapes and they distributed claims against the scholars, and they filled their books and their tapes and their claims with lies and falsehood.

From the injustice of al-Haddaad is that he authored a book attacking Shaykh al-Albaanee and writing distortions against him. This book consists of about 400 pages in his handwriting, and if it was printed, perhaps it would reach 1000 pages, he called it "al-Khamees" which means a huge army which has a frontline, and a back defense and a heart with a right wing and left wing.

al-Haddad used to claim that he warns against Ikhwaan al-Muslimeen, Sayid Qutb and al-Jahaymaaneeyah but we don't see anything authored by him, not even a small booklet, let alone something like his book 'al-Khamees'.

7. Their extremism regarding al-Haddaad and their claim of his superiority in knowledge, where by they can overthrow the senior people of knowledge and the Manhaj as-Salafee.

The Haddaadiyyah taking their shaykh to the level of an Imaam without any debate, just like the followers of the one who is affected with a craze for power.

They also say about the one who has reached a high level of knowledge, that it is upon him to sit at the feet of Abu Abdullaah al-Haddaad and Umm Abdullaah.

8. The Haddaadiyyah try to impose their selves upon the scholars of the Salafeeyah in al-Madina and of other places, accusing them of lying, so they say: so and so is a liar, such and such is a liar.

They try to show an appearance of love for the truth and striving for it, but when the lies of al-Haddaad were made clear with the evidences and proofs, Allaah exposed the reality of their situation and what they concealed of great evil, but it only increased them in their attachment to al-Haddaad and their exaggeration regarding him.

9. They are distinguished with cursing and hard-heartedness and violence, to the extent that they would threaten the Salafeeyoon with violence, and it even reached to the point that they physically beat some of the Salafeeyoon.
10. They curse specific people, to the extent that some of them curse Abu Hanifa, and some of them pronounce takfeer upon him, (take him out of Islaam).

When al-Haddaad sees any statement whether correct or false he says 'this is heresy', which makes one feel that this man is a hidden Takfeeri.

11. Pride and stubbornness leads to rejecting the truth, similar to the other extremists of the ahl-ul-bida'. So everything that the ahl-ul Madina put forward as a clarification of the deviances of al-Haddaad away from the Manhaj of the Salaf, and that he rejects the Manhaj of the Salaf; so by these actions of theirs, they are the worst of the Islamic sects, they are the most evil in their behaviour and partisanship.
12. They used to ascribe themselves to Imaam Ahmad a lot, so when it was clarified to them the opposition of al-Haddaad for Imaam Ahmad's stance towards the ahl ul bida'; they denied this and began accusing those who had ascribed this to Imaam Ahmad. Then al-Haddaad said: 'If this is true about Imaam Ahmad, then verily we do not blindly follow him.'

The Haddaadiyyah do no love the truth nor do they seek it, rather they want fitnah and to tear apart the Salafeeyeen.

Along with their extremism, the Salafeeyoon see the connections that some of them have with the Hizbeeyeen and some of them have connections with the fusaq (corrupt people), and at the same time they battle the Salafeeyeen, and show a hatred, which is very severe, and perhaps they are concealing a lot more evil, and Allaah knows best with what they plot.

So if Abul-Hasan clarifies for us, with clear evidences that those who accuse him of Haddaadiyyah, are really they themselves who have these characteristics, then we will not leave off striving to condemning them with al-Haddaadiyyah, rather we will force them back, by writing about them and

warning against them, and attach them to al-Haddaadiyyah with out any consideration.

And if Abul-Hasan is not capable of doing this, then it is upon him to repent to Allaah Azza wa Jal and proclaim his repentance publicly, other wise we will not leave off striving to support the other people and in making victorious the Manhaj as-Salafee which we are upon, and we will defend the Manhaj and we will defend them.

It is upon the truthful Salafeeyeen that they make them victorious and aid the Manhaj which they are following, and they should cut off from the one who oppressed them and has oppressed their Manhaj, and beware, beware that one of them should fall into that which al-Haddaadiyyah fell in to, or even falling in to some of what they fell in to, and this is the field of knowledge to be able to differentiate between the truthful and the liar, like Allaah Ta'ala said

Alif, Laam Meem, do the people think that they will be left alone, because they say: we believe, and that they will not be tested. Indeed We tested those who were before them. Allaah will certainly make it known, of those who are truthful and those who are liars.

I ask Allaah the most Kareem, the Lord of the great 'Arsh that He protects all the Salafeeyeen everywhere from falling into this trial, especially in the land of Yemen where the Sunnah of the Messenger of Allaah - sallAllaahu alayhi wa sallam - has appeared, according to the Manhaj as-Salafee.